

90
THE FATE OF MONARCHS AT THE
DISPOSAL OF GOD.

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A
S E R M O N

PREACHED AT THE
ENGLISH CHURCH
I N
R O T T E R D A M,

NOVEMBER 16, 1760.

On the much Lamented

D E A T H
O F

His Sacred Majesty GEORGE the Second,
KING of GREAT-BRITAIN, &c.

By BENJAMIN SOWDEN, *R*
Minister of the said Church.

At Vos, in populos quibus est permiffa Potestas,
Et Jus ab alta fede Plebi dicitis,
Errorum tenebras depellite, difcite verum :
Servite Domino cum tremore : gaudiis
Et Timor et Domini accedat reverentia veftris——

BUCHAN. Pfal. ii. 10, 11.

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A

S E R M O N

O N

DANIEL ii. 21.

—He removeth Kings, and setteth
up Kings—

I HAVE said ye are Gods, and all of you the
children of the Most High; but ye shall die
like Men, and fall like one of the Princes*.

Thus it is, my Brethren, that the Psalmist, on
the Part of God, pronounces a solemn Sen-
tence on the Kings and Princes of the Earth.
By reason of the Dignity of their high Office,
and because they are some of the principal
human Agents by which Providence governs the
World, they are here, as in other Places, ho-

* Psal. lxxxii. 6, 7.

noured with the respectable Titles of *Gods*, nevertheless it is said, they *shall die like Men*, and *fall like one of the Princes*, to whose Duties and Grandeur they succeeded.

SUCH is the Purport of this Sentence, which is equally applicable to good and bad Monarchs; and, whenever the Supreme Wisdom sees fit, executed alike on those excellent Sovereigns, the Equity, Tenderneſs, and Beneficence of whose Adminiſtration renders them the true *Fathers* of their People; and on those, who, engroſſed by Pride, Injuſtice, and Cruelty, are the *Tyrants* of their own Country, and the *Peſts* of all their Neighbours.

BUT though entirely equal with Reſpect to the *Certainty* of their Departure, and the Diſſolution of their mortal Part when conſigned to the all-humbling Tomb; different, widely different is the Manner in which the Public are affected by ſuch an Event——when the ſelfiſh, mean, inglorious Monarch, who claimed a divine Right to reign wickedly, who diſgraced the Throne he filled, and the royal Title he bore, by treating his People as his hereditary Property, his Slaves, as though they were created
for

for the Sake of their Princes, rather than their Princes ordained for them, and were Creatures of an inferior Species—When such a one is removed by Death, far from being honoured with the real Sorrow of his Kingdom, his oppressed People rejoice secretly ; and, if favoured with the pleasing Prospect of a worthy Successor, triumph openly in the Event, esteeming it, as indeed it is, a public Blessing. A just Contempt, mingled with an honest Indignation, prompts them to load his Memory with deserved Reproaches : and not only the Tongue of private and personal Disgust, inspired by the generous Feelings of public Spirit, triumphs in proclaiming its just Resentment against him ; but that also of impartial *History* publishes his Disgrace, and perpetuates it to the remotest Posterity——If we turn away our Views from such worthless Princes, fixing them on those wise and excellent ones, who by reason of their true regal *Merit*, more than by the inherent Dignity of their exalted Office, are GODS *on Earth* : a widely different Scene presents itself to our Attention—When such are taken away, they are, for the first Time, the Cause of Sorrow to their Subjects—a sincere, a deep Concern immediately seizes all Ranks and Orders—the

Land over which they worthily presided, mourns for them as for a common Parent; and besides, being immediately honoured with the undissembled Grief of a whole *Nation*, their Memories are transmitted to Posterity with unfading Renown. Death tears them, indeed, from their Throne of State, but can do no more; for they still live, still *reign* on that most honourable of all mortal Thrones, *The Affections of a grateful People*.

A ROYAL Character thus unaffectedly amiable, thus highly respected and beloved during Life, and thus justly and universally lamented in Death, will not fail to lead your Thoughts to that worthy and excellent Monarch, whom *Great-Britain* has lately lost.—But is it proper that his Death should employ all our Attention?—is it not rather incumbent upon us, as rational Creatures, and as Christians, to attend to the Voice of the divine Word, which commands us with an Authority peculiar to itself, to *cease from Man* *, and to fix the Eye of our Faith upon him who is infinitely higher than the Kings of the Earth, even upon *the King*

* *Isaiah* ii, 22.

eternal,

*eternal, immortal, and invisible**? Upon him whose *Throne is in the Heavens*, whose *Kingdom is an everlasting Kingdom*, and *ruleth over all*†? Upon him who, while he hides himself, as it were, behind the Veil of second Causes, gives them their Existence, their Action, their Efficacy, and powerfully acts in all, though he seems not to act? The Promotion of Princes cometh not from Man, as its prime Source: it is God who appoints the particular Times, Seasons, and Places of their Appearance; He it is who in the Exercise of his providential Empire, raises them to their respective Dignities, and at his Pleasure takes them away.

MANY and full are those Passages of the sacred Oracles, in which this awful, yet comfortable Doctrine concerning sovereign Princes, is inculcated, and perhaps, in none more expressly than in the Words of our Text. They are Part of a very animated Song of Praise offered by the Prophet *Daniel* to the Most High, upon his obtaining a circumstantial Revelation of an extraordinary Dream of *Nebuchadnezzar*; the Particulars of which, that insolent Prince

* 1 Tim. i. 17.

† Psal. cxlv. 13.

having forgotten, insisted upon it, in contradiction to the plainest Dictates of Humanity and Justice, that his wise Men should discover ; and, upon their urging in Vindication of themselves, the absolute Impossibility of doing it, doomed them all, together with *Daniel* and his three Companions, to an immediate and bloody Death.—Inspired under this formidable Danger with an unshaken Confidence in his God, the Prophet voluntarily appears before the haughty Monarch, and undismayed with his insolent Threatenings, boldly engages, provided he would give him Time, to answer his unreasonable Demand. Having obtained this Respite, he departs, full of Faith, from the Presence of the Tyrant, and joins with his pious Companions in earnest Prayer to God, that he would vouchsafe to shew him the *Dream*, and also the Interpretation thereof. They pleaded fervently for this Favour, and pleaded not in vain ; for Lo ! the *Dream* itself, in all its Particulars, as well as the proper *Interpretation* of it, was revealed to *Daniel* in a Vision of the Night. This was a Scene worthy the extraordinary Interposition of God : since not only the Preservation of the Babylonish *Magi*, but also the Life of the Prophet, and his Companions,

and

and in all Probability, the Lives of a great Part of their Nation too, were concerned in it; as also the Honour of the Lord's Name, and that of his Religion, in Opposition to the wretched Superstition and Idolatry of the *Babylonians*. Struck with Gratitude to the most High for this very seasonable Favour, the Prophet breaks out into a sublime Song of Praise: *Blessed be the Name of God for ever and ever: for Wisdom and Might are his, and he changeth the Times and the Seasons: He removeth Kings, and setteth up Kings—*

WE enter no farther into the Connection of these Words with the other Parts of the Song, because it would lead us too far from Points that are more material. It is sufficient for our present Purpose, that whether taken *with*, or *without* any Relation to the Context, they recommend to us this weighty Maxim; “——That the Death of Sovereign Princes is “ an Event in which divine Providence is peculiarly concerned.”

THIS naturally leads us into the Plan of what is now to be offered, which is,

I. To prove and illustrate this interesting Truth, and then, II.

II. To apply it to the solemn Event which is the Occasion of the present Discourse.

AND may that infinitely great, wise, and good Being, whose Kingdom ruleth over all, and the Scepter of whose Dominion is in all Respects inflexibly righteous, so impress our Hearts with a becoming Sense of his providential Interposition on this Occasion, that we may more deeply reverence his infinitely-respectable Authority, and repose ourselves with a boundless Confidence upon him in all Events, whether national or personal!

OUR first Observation from these Words is, That the Death of sovereign Princes is an Event in which divine Providence is peculiarly concerned.

IF our Time would permit, and it was absolutely necessary, we might argue and establish the Truth of this Remark, from those Ideas of the blessed God, and his providential Government at large, which the Dictates of Reason, as suggested by an attentive Observation of the Works of Nature, teaches Men to form, and from which some of the wiser Heathen were

were led to infer even a *particular* Providence, as those who are conversant with their Writings well know.—From hence we might proceed to consider many Passages of the sacred Oracles, in which the *Perpetuity* and *Universality* of the providential Empire of the most High, is inscribed as with a Sun-beam, as one of the great fundamental Truths of Religion, and by which it plainly appears, that whether in Heaven or on Earth, whether concerning Things visible or invisible, He worketh all Things according to the Counsel of his own Will, without the least Possibility of Controul from any of his Creatures.

BUT as the Discussion of these grand Topics would lead us much too far from our immediate Subject, and as I am addressing myself to an Assembly who readily own the universal and perpetual Agency of divine Providence, I shall wave such a diffuse Enquiry, endeavouring to prove and illustrate the Point in question—from a View of the prodigious Importance of the Death of sovereign Princes, —and what the divine Oracles expressly assert concerning it.

THE Death of sovereign Princes, is, in all Respects, an Event of such vast Importance to Society, as evidently to require the *peculiar* regard of Providence. It necessarily includes the Welfare of many, not only a few Domestics and Favourites, but all who are under their Government are, in a higher or lower Degree, affected by it. The *civil* and *religious* Privileges of Thousands, and ten Thousands, are involved in it, and, in its more remote Consequences, even their *eternal State* may be affected by it; since it is certain, that their Opportunities of religious Light and Improvement are often determined by it, for the better or the worse. The Death of a Man of Probity and Religion, who in the contracted Circle of private Life, is useful to his Family and Friends, has a very good, or unfavourable Influence upon the Interests of many, both for Time and Eternity; but there is as much Difference between the Removal of such a one, and that of a great and excellent Prince, as between the Extinction of a Taper, and an Eclipse of the Sun; the *one*, darkens only a single Room, the *other*, spreads a melancholy Gloom over extensive Nations and Kingdoms. When therefore, besides the obvious Conclusions

sions we are led into, from Reasonings powerfully suggested by the Works of God around us, we are expressly assured in the divine Word, that the Providence of the great Father of all, interests itself in the smallest Events, concerning the Preservation and Destruction of Things and Creatures, that, in a comparative View, are mean and low in the Scale of being: if *the Hairs of our Head* are said to be numbered *, if God feeds the young Ravens when they cry †, and not even a Sparrow falls to the Ground without him ‡, can we think that Men die without his Concurrence? and if not Men, then surely not those who by the very Nature of their Office, are his *Representatives* among Men, and on whom, in all Views, the Welfare of Thousands evidently depends?

LET it also be observed, that there are many Passages in the divine Word, in which the Removal of one Prince, and the Exaltation of another, is expressly ascribed to the peculiar Agency of the most High. Can any thing be more pertinent to this Purpose, than the Words of our Text? *He removeth Kings,*

* Mat. x. 30. and Luke xii. 7.

† Ps. cxlvii. 9.

‡ Matt. x. 29.

and

and he setteth up Kings. Is it not also strongly asserted by our pious Prophet in another Place*, that *the most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will?* To the same Purpose is that emphatical Language of the devout Psalmist, *Promotion cometh not neither from the East, nor from the West, nor from the South: but God is the Judge: He putteth down one, and setteth up another* †. Conformable to this Truth not only *David, Solomon,* and the other Jewish Princes their Successors, who were under a *Theocracy*, or more particular Administration of Providence, but even *Cyrus*, though a Pagan Prince, is called *the anointed of the Lord* ‡, and was expressly foretold *by Name*, an hundred and twenty Years before his Birth, as one who was a chosen Instrument to fulfil the good Pleasure of God, with Regard to the Interests of his Church and People. In like Manner the Fall and Death of *Nebuchadnezzar*, of *Belsazzar*, and of many other vain-glorious and insolent Princes, is denounced in the prophetic Books, and, as the Testimony of prophane History abundantly confirms, was fulfilled with a surprizing Exactness both of Time and Manner.

* Dan. iv. 17.

† Ps. lxxv. 6, 7.

‡ Is. xlv. 1.

FROM these Premises we conclude, that whatever Difference there may be either in the *Time*, or the *Manner* of the Death of different Princes, the Truth of our Text holds equally good concerning them all; nor does the Difference of their *Characters* make any Difference in this Respect. But be they good or bad; are they cut off in the Beginning, or in the full Bloom, or in the Advance of Life and Royalty, fall they in the Field of Battle, while vindicating, or oppressing the Rights and Liberties of Mankind; or die they peaceably in their Beds, feared and hated by their Subjects; or, on the contrary, honoured with their Tears and Praises, and surrounded with all the Splendors of a just and glorious Administration, they fall not *by Chance*: that all-ruling Hand of Providence, which by the intermediate Agency of second Causes, first promoted them, when they have answered those Ends of Judgment or Mercy for which they were raised up, removes them from the Land of the Living. And whenever divine Providence is determined to execute this Purpose upon any of the Princes of the Earth, who can stay its Hand, or ward off the Execution of the Decree? In vain would the most potent

tent Monarch double his Guards, when Death, the grand Enemy of Nature, has entered his Chamber, and is assaulting his Heart. In vain would he produce all the Treasures of opulent Kingdoms, or all his pompous Titles of Dignity and Pre-eminence, when the King of Terrors, commissioned by the King of Heaven, makes his Approach. He tears away the royal Captive, unable to resist such superior Force; and from that superb Mansion, which was the Seat of his Dignity, *his Pomp is brought down to the Grave, the Worms are spread under him, and the Worms cover him* *.

MY Brethren, with what an exalted Idea of the providential Empire of the glorious *Jehovah*, should these Considerations impress our Minds—and, methinks too, they enforce with a peculiar Energy, upon Princes and Magistrates, that spirited Exhortation of the royal Psalmist, *Be wise now therefore, O ye Kings: be instructed, ye Judges of the Earth. Serve the Lord with Fear, and rejoice with trembling* †.

AND since we see that the most illustrious and potent Monarchs are equally in the Hand

* Is. xiv. 11.

† Ps. ii. 10, 11.

of God, with the meanest of their Subjects, and are removed whenever he thinks fit, does not this loudly call upon us, and especially in Connection with the present mournful Event, to beware that we do *not put* an undue *Confidence in Princes* *, *nor in the Son of Man, in whom, considered in himself, there is no Help? His Breath goeth forth; he returneth to his Earth: in that very Day his Thoughts perish.*

WE are engaged on a Subject that is fruitful of practical Reflections; but notwithstanding the Abundance in which it suggests them, and the evidently-useful Tenor of them, our Time obliges me to suppress them, and to proceed under our

II. General Head, to apply the Doctrine of our Text to that solemn Event which is the Occasion of the present Discourse.

A SOLEMN Event indeed—no less than the Death of a sovereign Prince—of a great and good Prince—of GEORGE the Second, of truly glorious Memory.—This awful Stroke which has long been dreaded, and by all true Lovers of our Country, lamented even in *Expectation*, has at length fallen on the venerable Head of *Majesty*, and consigned it to the

* Pf. cxlvi. 3, 4.

Dust—*Britain* deeply feels the painful Stroke—The Tear of honest Sorrow is yet fresh upon her Cheek—all Orders, Ranks, and Parties of Men, cordially join in lamenting their Patriot Monarch, who, under God, was one of the principal Bulwarks of the Protestant Interest in general, while with so much Resolution, Honour, and Success, he vindicated the Rights and Liberties of his Crown and People.

WE, here present, who are *native Britons*, or immediately descended from such, tho' divided from our Countrymen in Point of *national* Residence, are nevertheless united with them in Affection, and deeply partake of their laudable Concern under this publick Loss. Far from being ashamed to own this, we glory in it as our Honour, and should have just Reason to blush if we did not. Situated as we are in this Protestant Land, which we heartily love, and wish well too, and obliged as we are to its *indulgent Sovereigns*, and also to the good *Magistrates* of this City, for the Protection and Liberty we enjoy under their paternal Influence, yet if we *forget Thee, O Jerusalem*—If we are insensible to thine Interests, O *Britain*, dear Land of our Nativity, glorious Seat of Arts and Empire, Liberty and Religion! may we be *forgotten*; may we be *rejected* by thee, as dishonouring the Name of *Britons*, and unworthy

worthy those glorious Privileges of our Birth-right, which, had they existed so early, would have done Honour to an antient *Roman*.

THE outward Tokens of Mourning we wear on this solemn Occasion, are the Effects of a real inward Concern, in which we cordially sympathize with his late Majesty's *sacred Successor*, with all the other royal Members of his surviving Family in *Great-Britain*, and with you also, O illustrious House of *Orange*! equally dear to our native Land as to this Country, by a thousand Ties and Obligations——We have also the Comfort to conclude, that we are cordially joined in this generous patriot Concern, by all publick-spirited Protestants throughout these *United Provinces*, who, whatever the *undiscerning many* may think or affirm to the contrary, have lost a valuable Friend by the Death of his late Majesty.

WHEN good old *Samuel* died, sensible of the many Benefits they had enjoyed under his mild and equitable Administration, *all Israel lamented him**. This stands upon Record in the divine Word in Honour of that excellent Judge, while it reflects an Honour on the good Sense, the Gratitude, and Piety of the People;

* 1 Sam. xxv. 1.

for certainly a real national Concern for the Loss of an excellent chief Magistrate, and those publick Expressions of it which Custom establishes in different civilized Countries, not only *Decency* authorizes, but *Gratitude*, considered as a Branch of Religion, evidently requires. Some Measure of Sorrow is due to every wise and good Man, whose Life was truly useful and ornamental, tho' in one of the smallest Circles of social and civil Life: one who filled a more extensive Sphere of honourable Activity, is entitled to a yet more enlarged Tribute of Grief upon his Removal; and by Consequence, for that of a sovereign Prince, and such a one as *Great-Britain* has now lost, the largest Degree of rational and christian Concern cannot be too much.

BUT while *Religion* as well as *Decency*, requires a becoming Concern for his Death, it equally demands the Exertion of other Duties on this solemn Occasion; and what they are, we will now proceed to enquire.

THE I. Is Submission to the Hand of the most High, under this affecting Providence. Tho' greatly illustrious in his regal Character, and justly dear to a People made happy by his paternal Administration, it nevertheless becomes

us to remember he was the Gift of God, and that in taking him away, the great Lord of all has only resumed his own. Had Providence done this in some very *alarming* Conjunction that seemed to denounce a formidable national Calamity, even then it would have been our indispenfible Duty to have imposed Silence on our Passions, under the unerring Disposal of the King of Kings. But, blessed be God, this is not our Case ; for when we recollect *how long* he was permitted to fill the Throne ; how *worthily* he swayed that Scepter with which he was chearfully intrusted by a numerous and free People, and from thence direct our Views to that engaging Prospect of future additional Blessings opening for our Enjoyment in his *Royal Successor*, far from having any Reason to fear he was taken away in *Judgment*, we may comfortably conclude, that he was removed in *Mercy* to the Nation and to himself—in *Mercy* to the *Nation*, that after being worn out with Years, and the complicated Burdens of his exalted Station, he might make Room for *one*, who, by Reason of Health, and Vigour of Constitution, was more fit to endure the necessary Fatigues of Government—in *Mercy* to *himself*, that, after having served his Generation so faithfully and well, he might be released from the Burdens of his laborious Ser-

vice, to exchange an earthly Crown that was lined with innumerable Cares, for one that is eternal, and productive of compleat Felicity.

ANOTHER Christian Duty to which we are called by this affecting Event, is,

SECONDLY, Thankfulness to the most High on his *late Majesty's* Account. Here a very extensive Field of Contemplation is opened up to us, in which a Variety of Motives croud upon us from every Quarter, all conspiring to excite our Gratitude to an indulgent Providence for those great, those innumerable Blessings it conferred on the *British Nation*, and in a considerable Measure too on the whole *Protestant World*, in the Person and Administration of the royal and venerable Deceased——If we would act consistently with our Privileges and Character as *British Protestants*, we shall be thankful that he was raised up to fill the Place of his Royal Father of illustrious Memory, and to carry on to more advanced Degrees of Security, Honour, and Perfection, that glorious Work which *He* so worthily promoted, even the Preservation of the *British* Religion and Liberties, and the Encrease of its Honour and Felicity in all Views.——Nor does it less demand our Gratitude, that the Arm of the
Lord

Lord guarded him on the Throne, and made him to prosper, notwithstanding the mad Attempts of a Set of desperate, infatuated Men, who commenced an unnatural Rebellion against him, without any Shadow of a just Cause to vindicate their Proceedings. Unworthy the *Liberties*, and even the *Name* of *Britons*, like the silly People represented by the Trees in the Parable of *Jotham* *, they became weary of the fostering Shade of the *Protestant Cedar*, and wanted a *Popish Bramble* to reign over us. But *he that sitteth in the Heavens*, and at whose sovereign Disposal the Kingdoms of the Earth are, *had them in Derision*, caused Fire to come out of the Cedar, which devoured the Bramble and its Adherents, and not only crushed their insolent Attempt, but over-ruled it, to fix his Majesty more firmly than ever, in the Hearts of all his Subjects.—It also calls for our grateful Acknowledgment to Providence, that he reigned with so much Lustre. That he did thus reign, witness the Sorrow of his mourning People; witness the past Rage of his Enemies at his Successes, and their present joy for his Removal, while the Annals of his Government, compared with those of the most illustrious of his Predecessors, abundantly confirm our Assertion. Far from being torn with

* Judges ix. 8—16.

Faction, or labouring under any Decay of Trade, or publick Credit, in any Part of his Reign, *Britain* saw wholesome Laws enacted for her domestic Tranquillity, and publick Glory, and vigorously carried into Execution ; beheld her Fleets triumphing on the Ocean, and her Armies conquering by Land ; while her mercantile Interests rose to a prodigious Height, Wealth and Plenty flowing in upon her from every Quarter of the Globe, to strengthen as well as enrich her, adorning the Brow of her truly respectable Monarch with the blooming Olives of Arts, Peace, and Commerce, mingled with the fairest Laurels of Victory and Conquest.——

BUT delightful as this Prospect is to the Eye of every true *Briton*, and what Music soever there might be to every *British* Ear in the Enumeration of his glorious Triumphs, Respect for the Neutrality of the Country in which we reside, forbids my enlarging on this Head. You however, my Brethren, who are either *Natives* or *Lovers* of *Britain*, and you especially, who are *both*, will prevent me in your own Thoughts on this transporting Subject, and easily imagine what I would have said, had it been proper to enlarge — Thankfulness is likewise due to Providence, that his Majesty was continued so long :
few

few of the *British* Monarchs have filled the Throne for such a Length of Years. This is *one* of the many great Felicities that attended his prosperous Reign; for had he been taken away while his *Royal Successor* was yet in a State of Minority, his Kingdoms would have sustained a much greater Loss by his Removal than they now do. We were often fearful lest this Event should have happened; and all those who truly feared God, and loved the King, offered their fervent and continual Prayers that it might not: nor did they request it in vain, but were heard in what they feared, and had his invaluable Life lengthened out in Mercy, till his *present Majesty* (whom God long preserve) had attained to Years of Maturity. The good old King wished indeed, as all his faithful Subjects did with him, that he might live to put an End to the Calamities of War by an honourable and lasting Peace: but as the supreme unerring Wisdom thought otherwise, it becomes us to be thankful that he was spared so long, and not taken away till full of Years and Glory. As he drew near his Decline, the Splendors of his Reign increased by surprising Degrees, but were brighter than ever when he departed; so that he may not be unfitly compared to the setting Sun, when in the cloudless Evening of a Summer's Day, that radiant Orb shines with improving Lustre
and

and Magnitude, seems to hang awhile on the utmost Verge of the Heavens, and then, collecting all its Brightness into one glorious Blaze of Splendor, drops beneath the Horizon, and disappears. Blessed be God, by whom he was set up and removed, that he reigned with so much Honour to himself and People, that he was continued so long, and died with encreasing Reputation.

BUT besides Thanksgiving to God on all the foregoing Accounts, let me now exhort you,

THIRDLY, To cultivate a decent Veneration for the Memory of his late Majesty : though we *ultimately* ascribe all the Blessings he conferred upon his happy People, to the divine Author of every good and perfect Gift, yet since he is pleased to impart his Favours by the intermediate Agency of our Fellow-Mortals, and especially by good Princes, we ought certainly to honour them as chosen Instruments in his Hand ; for if we disregard *them*, how can we be truly thankful to *him* ? Such a worthy and respectable Instrument of Blessings to his Subjects was his *late sacred Majesty*, if *Britain* ever had a Prince that was so, and he may be ranked with the most eminent, it being certain, if we

view

view him in all Lights, that he was a very *great* and *excellent* Prince.

HIS Memory is entitled to our profound Respect, on Account of his Military Accomplishments, of which he gave many Proofs in *Flanders* under the great *Duke of Marlborough*, and afterwards in the Fields of *Dettingen*, where he exposed his sacred Person in Defence of the House of *Austria*——of the House of *Austria*, and for those present Individuals too of the House of *Austria* that—— But though he did not gather his fairest Laurels in the Fields of Slaughter, and had a much better Right to the Title of *Hero*, from his incessant Attention to guard the Liberties of *Europe*, and especially those of his own People, he knew as much of Military Affairs as it is proper a Monarch of *Great-Britain* should know, it being certain, that to a free and commercial Nation as that is, a Sovereign with a great military Genius is a Misfortune, unless he be raised up, like *William* the Third, of glorious and immortal Memory, in a very urgent and alarming Crisis of Affairs.

IT is one principal Privilege and Glory of a King of *Great-Britain*, that he is not above the Laws of his Country, but is bound by the very same Acts of Parliament that bind the meanest

meanest of his Subjects: that he reigns over *free Men*; over Men who possess an innate Aversion to Slavery in all Forms and Degrees, and we hope will never be enslaved. He cannot be a great Prince, unless (as Sir *William Temple* well expresses it) he be *the Man of his People*. This is so essential to his *Safety*, as well as to his Honour, that without it *Armies* cannot secure him on the Throne, with it *Armies* cannot shake him. Now the Character of the excellent Prince we lament, answers this Description in all its Parts admirably well; for he was indeed *the Man of his People*; had no Interest separate from theirs: in all his Counsels and Measures was full of Affection for them, and deemed it his truest Glory to make them great, by rendering them happy. He understood, he loved the *British Constitution*; never acted against it, never deviated from it, but was a *just Prince*, eminently faithful to all the Trusts reposed in him by his Subjects, *putting on Righteousness as a Robe, and Judgment as a Diadem*. In his Days, as in those also of his *Royal Father*, who ever heard of any Claims to dispense with the Laws? of any standing Armies set on foot, or kept up, without the Consent of Parliament? of any illegal Exactions of Money in any shape? of any one Subject wronged in his Estate, or his Person, by Schemes of private Revenge, or any Punish-
ments

ments for pretended Plots? What single Violation, in any one of its Laws, by his Countenance and Authority, has *Britain* suffered during his long Reign? So that his Majesty might boldly have stood forth at last, and made a solemn Appeal to all his People, in the same Words that good old *Samuel* did, when he resigned the Government into the Hands of *Saul* *. *Behold, here I am, witness against me before the Lord: whose Ox have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose Hand have I received any Bribe, to blind mine Eyes therewith?*

It likewise reflects no small Honour on his Memory that he was always averse to *Blood*, and of a Disposition so exceedingly merciful, that whenever he signed a Warrant for the Execution of Criminals, it was with the utmost Regret; a Regret that extended even to those ungrateful Wretches who were condemned and executed by the Laws of their injured Country, for appearing in Rebellion against him. Compared with the Number taken into Custody for that aggravated Crime, but few suffered Death, the rest being saved by the voluntary Exertion of that Royal Clemency they had so deliberately and notoriously forfeited.

* 1 Sam. xii. 3.

To all this we may justly add, that he was a *true Protestant*, utterly averse to all *Star-chamber Courts of Inquisition*, to all *Schism Acts*, to every Kind, every Degree of Persecution, and a most warm Friend to the sacred Rights of Conscience. So that upon the Whole, the Glory he received from being exalted to a Throne, was repaid with large Interest by the Lustre he added to it; since we may truly affirm, that he had as few Blemishes, and as many Excellencies, as the best of the *British* Princes ever had. For these Reasons, his Memory is strongly entitled to the dutiful Veneration of all his Subjects: and should our Age be so ungrateful as to refuse him this Tribute (of which, thank God, there is no Probability at Present) Posterity will amply revenge his Quarrel by doing him Justice. Yes, my Brethren, we may assert it with all the glowing Confidence of the warmest Patriotism, that the Annals of his Reign will make a most illustrious Figure in the *British History*, and that admiring Posterity will rank him in the Records of immortal Fame, with their *Alfreds*, their *Edwards*, their *Elizabeths*, their *Williams*, there preserving his august Memory with encreasing Lustre, when Statues of Brass, or Marble, are mouldering away with Age.

BUT

BUT it is Time we conclude; and methinks, my Brethren, I cannot do it better (since it is God who *setteth up*, as well as *removeth Kings*) than by exhorting you who are *Britons*, to be thankful to the Most High, that he has given our dear Country such a comfortable Prospect of continued and multiplied Blessings, as it actually enjoys in that hopeful Prince, who is now raised to the Throne of his Fathers. Let us pray that with the royal Mantle (like *Elijah's* prophetic one of old) a double Portion of the Spirit of that excellent Prince, who lately wore it so long, and so worthily, may descend on his Royal Successor GEORGE the THIRD; that in the Language of the Prophet, he may be *the Repairer of the Breaches, a Restorer of Paths to dwell in* *. May his Reign be yet longer, and more illustrious than that of his excellent Predecessor: under his Administration, may *Peace* reside within the Walls of *Great-Britain*, and all its Dominions; *and Prosperity*, in a higher Degree than ever, *dwell in her Palaces* †; *her Walls be called Salvation, and her Gates Praise* ‡. May the *British* Scepter continue in the illustrious House of HANOVER to the remotest Periods of the World, and be transmitted with encreasing Dignity and Happiness

* *Isaiah* lix. 12. † *Psal.* cxxii. 7. ‡ *Isaiah* lx. 18.

both to them and their Subjects from one Successor to another !

MAY Prosperity attend *this Country* too, and all its true Interests; the natural Union between it and *Great-Britain* be cherished with growing Friendship, and encreasing mutual Advantage; every remaining Cause of Coldness being removed, never, never to trouble them again — Thus united by mutual Affection, and a Community in all their great Interests, as the two eldest Children of the Protestant Family; may they flourish *great, free, glorious!* secure in the Enjoyment of their own Liberties, and guarding those of *Europe* also, especially of the *Reformation*. May Virtue and true Religion abound in them, as the surest Basis of National Felicity; *the Bars of their Gates be strengthened**, and *all their Children blessed*. In short: may that infinitely wise, good, and powerful God, *who setteth up and removeth Kings, and doth whatsoever he pleaseth among the Inhabitants of the Earth†*, ever own and bless both Nations as *their God*; and let all the People say ‡, AMEN !

* Psal. cxlviii. 13. Dan. iv. 35. † Psal. cvi. 48.



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